A

PICK-TOOTH

FOR

SWEARERS,

OR A

LOOKING-GLASS

FOR

Atheists *and* Prophane

PERSONS.

WHEREIN

The Greatness of the *Party* Offended, the Solemn giving of the *Law*, Together with the Strickness and Purity thereof; The Unquestionable Verity of the Holy *Scriptures*, and what fearfull *Sentence* the Wicked may expect in the *Great Day*, are briefly touched.

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UMI

Unto the Right Honourable

SIR

ARCHIBALD MURE

of *Thorntown*, Lord *Provoſt*,

WILLIAM MEINZIES
ARCHIBALD RULE
JAMES NAIRN
GEORGE MITCHEL
} Bailies.

PATRICK HALIBURTON *Dean of Guild.*

SAMUEL M'CLELLAN *Theaſurer.*

And the Remanent Council of the Ancient and Honourable CITY

EDINBURGH.

Right Honourable,

THE Great Diſpoſer of all Things in His Providence, hath committed the *Overſight* and *Care* of a great many Perſons, unto your *Charge*; And GOD be thanked at preſent, this Honourable and Ancient *City*, the *Metropolis* of *Scotland*, is provided with *Magiſtrates* and *Counſellors*, who teſtifie their Diſlike of *Prophanity*, and *Immorality*, and give a *Copy* to thoſe under their Charge, to ſtudy *Pietty* and *Vertue*; Notwithſtanding of all which, more of theſe *Vices* abound in this Place than can be eaſily

Suppreſſed

Suppreſſed, Even tho the Government hath lately *E*mitted a *Proclamation*, for putting the Ancient *Laws* against ſuch *Tranſgreſſours*, more punctually in *Execution*. I am fully convinced every one according to their Capacity's and *S*tations, ought to contribute their *Endeavours* for ſuppreſſing *vice*, and *I* have *E*ſſayed to Compoſe a few Verſes, whereby the reprehending thereof is in ſome meaſure aim'd at, How meanly ſoever the *Subject* be handled, 'tis all the *Mite* I can throw in, towards the proſecution of ſuch a Laudable *Deſign*. Your *Lordſhip* and *Honours* are the only *Perſons*, I judge theſe few *Lines* can moſt fitly be addreſſed unto. Wherefore I with all Humility offer Them to Your *Conſideration*, and if they may Contribute any waves towards the diſcouraging of *Prophanity* and *Looſeneſs*, it ſhall yeild great *S*atisfaction to

Your LORDSHIP and HONOURS
moſt Humble Servant,

Ja: Donaldſon.

A PICK-TOOTH for SWEARERS, &c.

GReat Master of the *Muses*, Mighty THOU,
Before whose (*a*) Face all *Knees* shal trembling bow,
Thou, who commands Thy Sacred Name to be
With *b Reverence* mention'd, and *Humility*;
And holds him guilty of *Attrocious sin*,
That needlesly doth take't his *lips* within.
Thou who doth make *c* the *Dumb* distinctly *Talk*,
And *Blind* to *See*, *d* and *Lame* with eveness *Walk*.
And *e* maketh *Babes* to give *Thee* perfect *Praise*
Inspire my *Pen* and my *Affections* Raise.
Afford me *Matter*, so Assist my *Quill*,
That *I* may Write according to Thy *Will*.
Then shall my joy and happiness be more,
Then these whose Cups with *Wine* and *Oyl* run O're.

The *f* Great I AM who only *g* IS Alone,
And in the *Heav'ns* establish'd hath his *Throne*.
HE who *h* spread forth the *Azure-Skies* above,
And in their *Spheres* makes all the *Planets* move.
He that the *k Earth's* Foundations strong did lay,
And made these *l Lights* which separat *Night* from *Day*.
He who the *m Heav'ns* doth Measure at one *Span*,
And of the *Dust* Created Mortal *n Man*.
He that doth fill the *o Heav'ns*, *Earth*, *Sea* and *Air*,
Without Dimensions present *every where*;
Who *p* Fram'd the *Crooked Serpent*, Bounds the *Waves*,
And *Fashon'd* all the * Subterraneous *Caves*.

I

a Rom: 14. 11.
b Psalm: 89. 7.
c Math: 12. 22.
d Math: 11. 5.
e Psalm: 8. 2.
f Exod: 3. 14.
g Isa: 44. 6. Psalm 11 4.
h Job: 37. 18.
i Job: 9. 7. &c.
k Job 38. 4.
Prov: 8. 29.
l Gen: 1 16.
m Isat 48. 13.
n Gen: 2. 7.
o 1 Kings 8. 27.
p Job: 26 13. 9.
* Isa: 33

He

q Psalm: 147. 7. He who the *q Stares* doth number all by Name,
r Gen. 1. 1. At whose Command *r all things* from *Nothing* Came.
Psalm: 102. He who doth weigh the *s Mountains* in a *Scale*,
Isa: 40. 12. And Lay'th in Balance every *Hill* and *Dale*:
t 15. In whose great *Sight t* all *Nations* seem to be,
As Crawling *Worms*, yea les than *Gnat* or *Flee*.
Great HE put on a Rob of *Majestie*,
And on the Wing of Subtile *Air* did Flie,
Before his *Face* the *u Stable Heav'ns* did *Bow*,
u Psal. 18. 9. Then in a *Cloud* HE Visits *Earth* Below.
In *Thickest Darkness* Wrap'd *x* his Hallowed *Light*,
x Exod. 14. 16. Least *Mortals* had been Struck dead at the *Sight*.
The *y Earths* Foundations *mov'd Heavn's* Pillers *Shook*,
y Psalm: 68. 9. All *Creatures* Trimbled while this Great HE *Spoke*.
The *Hills* z did Leap like Timerous *Kids* or *Lams*,
z 114. 4. The *Mountains* trembled as their helples *Dames*:
When *Bear* or *Woulf* Comes on their young to *Prey*,
Ev'n so the whole *Creation* Quak'd that *Day*.
Mount *Sinai* Smoak'd, *Lightnings* Abroad did *Flie*,
By voice of *Thunder* than His *Majestie*
Expres'd his *Greatness* in a solemn *Way*,
The Trembling *Camp* thought *Heav'n* and *Earth* that *Day*.
To their first *Nought* should be Reduc'd *anone*,
And Instantly his Judgement *Seat*, or *Throne*
Erect'd should be, while the great *Troump* did *sound*
Some *Fled*, and some *Fell* flate upon the *Ground*.
The *Trumpet* still sounds *Louder* till at last,
a d: 19. 18. Th'Eternal HE was pleas'd to stop the *Blast*.
Than by a distinct voice to *Israel* said,
These words which after in the *Ark* were laid;
Ingraven on two *Tables*, made of *Stone*:
Writ by the Finger of the Great *THREE-ONE*.

And

And must *Imprinted* be on every *Heart*,
That would not in *Eternal Torments Smart*.
Thus Spoke Great *HE*,

I *Am Thy* Lord *and* King, 3
b*Who doth Alone thee from Bound Slavery bring.* b Exod: 20.
No other Gods *have thou at all but ME.*
And to no Image *Bow, or Bend thy* Knee.
My Sacred Name *take not at all in* Vain.
Nor any of My c Attributes *Prophane.*
Such as Transgres *shall no ways* Guiltles *be:*

But holden *b Guilty* in a high *Degree.*
Men may esteem the *Trespas* small, but I
Will after such c *Offenders* strictly try:
My *Hand* shall find them *out*, I will not *Spare*
That vile presumptuous *Wratch* who's bold to dare,
In his vile *Mouth* to take My *Hallowed Name*,
Without due *Reverence*, and a Praying *Frame.*
I'll Smite him *Through* with *Darts* of fiercest *Wrath*
And *Sharpest Vengeance*; yea Eternall *Death*,
And hightned *Fury* on his *Soul* shall *Seize*,
Without the least hours f*Respite*, *Sist*, or *Ease*
His *Tongue* shall Fry in hotest *Pot* of *Hell*,
That thus *Offends*; yea and his *Soul* shall *Dwell*
In most exquisit *Torments*, in that *h Cave*,
Which for the *Devils* I *Prepared* have.

c Mall: 2, 12,
d Exod 20, 7,
e Psal: 9 17.
f Rom: 14, 10,

First to the *Eye* is represented *there* 4
Most dreadfull *Spectres*, Round them *every where.*
Hobgoblings dancing in prodigious *Shapes*,
Like *Lyons*, *Tigers*, *Dragons*, *Bears*, and *Apes*,
With *Horns of Steel*, and *Iron-Teeth* like *Darts*,

And

And forked *Claws* for tearing *Sinners Hearts*.
Thou no glad *Musick* in that place shall hear,
Nor other *Noise* shall touch thy Cursed Ear,
But Ruefull *Shrikes*, and *Knocks*, of Rattling *Chains*,
And mutual *Curses* of Dire *Ghosts* in *Pains*,
Who *One Another* tempted have to *Sin*,
Plagueing the *Day* their Quaintance did begin.
No Sweet Refreshing *Smell* shall there be found,
But noxious *Savour Every Where* abound,
5. Of all vile *Filth*, and stinking Sulphurous *Smoak*,
Least *Smell* of which all *Mortal Flesh* would *Choak*,
Were it not now so strongly *Verg'd* about,
With thickest *Earth* that none thereof gets *Out*.
No softer *touch* is there than *Scorpion Stings*,
And Byting *Asps*; yea all *Tormenting Things*,
Do there *Combine*, and all their *Force Unite*,
To *Plague* the *Body*, and *Torment* the *Spirit*.
g *Mark* The g *Worm* of *Conscience Gnawing* thee *Within*,
9, 44. When thou *Reflects* upon thy *By-Past Sin*,
Its gentlest *Byts* much *Sharper* are by *Far*,
Than *Dragons*, *Claws* or red Hot *Pincers* were,
Thy *Heart* and *Bowels* plucking out *At Once*;
Or Rav'nous *Birds* thy *Flesh* tear from thy *Bones*.
Hot Burning *Coals* of *Juniper* shall be
Thy Bed of *Down*, and then to Cover thee,
A *Quilt* of Boyling *Brimstone* thou must take,
And *Wrap* thee in, till thou full Payment make,
To Divine *Justice* for thy great *Offence*,
In that thou hast without due *Reverence*,
My Hallowed *Name Prophan'd*, and tane in *Vain*.
Thou surely shall endure Eternal *Pain*,
Because thy Sufferings no *Proportion* have,

To

To that Infinite *Offence* which thou gave.
The *Head*, the *Hand*, the *Nose*, the *Ear*, the *Eye*;
Yea, every *Member* shall tormented be
Apart, and such *exquisite Tortures* fill
Each *Joint*, as would great *Leviathan* kill.
Yet thy frail *Body* I'le make to subsist
Under such Torments, while I do *exist*.
No *Wine*, or *Beer*, is there to quench thy *Drowth*,
Nor liquid *g Drop*, at all to cool thy *Mouth*.
But bitter *Dreggs* of that great *Cup of *Wine*
Of *Indignation* in my *Hand Divine*;
Which without *Mixture* every *Soul* shall *Take*,
And drink and Vomit, in that *Burning Lake*.

My holy Sabbath *see thy self thou keep*,
And every Soul *within thy* Gates *that Sleep*.
Thy Parents *Honour*, *and thy* Days *Prolong*:
And Kill thou not, *nor do thy* Neighbour *Wrong*.
From all Unchastness *keep thy* Body *pure*:
And do not Wealth *by wrongful Means Procure*.
Bear *not* False Witness; *Neither* Covet *thou*
Thy Neighbour's Wife, *his* Servant, Ox *or* Cow.

WHILE *Israel* stood, and all these *Words* did hear,
Their *Hearts* did *Fail*, Almost *i* distract'd by *Fear*,
To *Moses* came, and trembling they *Beseech*,
Th' Almighty ONE may please no more to *Preach*,
In such a *Dreadfull* most Confounding way,
Least by his *Presence* Mortal *Flesh* should dye:
But rather by his *Prophets* speak and *They*
His holy *Laws* will willingly *Obey*.
Their *Sute* is Granted, and th' Almighty *ONE*

g Luke 16. 24.
* Psalm 75. 8.

h Exod. 20. 19.

Approves the *k Motion*, as they've said 'tis *Done*.
k Deut: 5. 24. 25. He sends them *Prophets* of their Brethren, *Men*
Of such like *Passions* with *Themselves*, that when
They speak his *Word*, their *Presence* may not *Make*
Their *Hearers* tremble, nor their *Joints* to shake.
But such is *Man's* perverse Corrupted *Will*,
That out of *Good* he *Bad* Engendereth *Still*.
To have the Message of th' *Almighty King*,
Brought by frail *Men* like us in every *Thing*;
To whom with freedom we *Recourse* may have,
To solved be of *Doubts*, and *Counsel Crave*.
To have the *Bread* of *Life*, brought down from *Heav'n*
In *Earthen Pots*, and to Mens *Children Giv'n*,
If Right *Consider'd* special *Mercies Are*,
And so by *Israel* they esteemed *Were*,
In that dread *Day* when the *Almighty GOD*,
From top of *Sinai* Thundred Mighty *Lowd*;
l Exod. 19. 13. No *Man* nor *Beast* the Hallowed *l Mount* might *Touch*,
Nor to the *Borders* thereof durst *Approach*,
Save *Moses* self: But now it is not so,
All Men may freely to the *Altar* go,
And *Offerings Glad* of *Joy* and *Praise* present,
m John: 4. 23. And back *Receive Heav'ns* Liberal *Complement*,
And by the *Prophets* be Instructed *Still*,
In every *Thing* that's the *Almighty's Will*:
Yea, all the *Prophets* from that very *Day*,
Do early *Rise* and to the *People* say,
n Mark: 1, 15, * Mic: 6. 8. Repent, *do* Justice, *o* Mercy *love*, *and see*,
Ye with your GOD *all Humble* Walkers *be*.
But froward perverse Man replys, I hate,
To *Curb* my *Lusts*, or at the Narrow *Gate*,
Once strive to *Enter*, since along I *May*
Not take my *Darling Sins* in *Company*. Tush

Tuſh, what is ſaid by yonder *Man* we're *Sure*,
The Mickle *Devil* himſelf cannot indure,
What? tell us live like *Hermits*, *Pray* and *Whin*,
Abſtain from pleaſure, Falſly Nick-nam'd *Sin*.
Theſe Babling *Preiſts* may Superſtitious *Wives*
Charm by their *Doctrine* to reform their *Lives*,
Or make ſome timerous ſimple *Fools* amuz'd
But gallant *Spirits* will not be ſo abuſ'd.
We plainly ſee *Prieſt-Craft* is but a Trade,
And don't believe one *Word* of what is ſaid,
Further then *Intereſt* or *Self-gain* doth go,
In every *Land* and *Countrey* is't not ſo?
Do not all *Sects*, and *Parties* ſtiffly plead
Their way is only *Right*, what further need
Of *Proof* to ſhow, that all Religion's *Vain*;
By *Prieſts* invented meerly for *Self-gain*,
The *Turks*, the *Pagans*, *Papiſts*, and what not;
Of *Thouſands more*, would all be thought *Devote*;
Yet *Black* and *White* are more alike then they,
Therefore in ſhort, ther's nothing Truth they *Say*.
But grant there be a GOD, as they *Give out*;
He is ſo very good we do not doubt,
He'l *Spare* and will not *Torture*, nor *Afflict*
Poor Mortal *Fleſh*, yea, ſure he's not ſo *Strict*,
Severe and *Rigid*, as thoſe *Bablers* tell,
And fright the *ſimple* with a *Scarcrow Hell*.
If Hell there be at all, 'tis only *This*,
A bare excluſion from *Cœleſtial Bleſs*;
Which to ſpeak plainly we almoſt wou'd *Chuſe*,
And all the Toilſom joys of *Saints* Refuſe,
Since conſtantly they muſt give *Praiſe Divine*,
A work to which we do not much *incline*.

O *Wretched Athieſt* ! doth thou think indeed,
Theſe *Scriptures* which thou frequently may *Read*,
Are forg'd by *Art*, or *Subtile Mans Ingine*?
And are not *Marked* with a *Stamp Divine*?
p Exod. 9. 14. The dreadfull *Plagues* made *p* knowen on *Egypt Land*,
q Exod. 13. 8. Redeeming *Iſra'l* with a Mighty hand.
r Exod. 13. 21 The *r Sea* divided *ſ*, *Jordans* Streams back turn'd;
ſ Exod. 3. 16. And *Law* emitted while the *t Mountain* Burn'd
t Deut. 4. 8. Are theſe *Romances*, *Lies* or *Forged Tales* ?
Were not *Divine* Unqueſtion'd uſeful *Seals* ?
Fixt to the *Law*, Commencing from the Day
Theſe *Acts* were *Done*; Pray therefore ſhow what *Way* ?
Could *Iſra'l* be *Impoſ'd* on, or *Deceiv'd*
When all the *Laws* and *Statutes* they *Receiv'd* ?
Enforced were from what their *Eyes* had *Seen*;
And to their *Senſe* Demonſtrated had *Been*.
Theſe very words which all the Camp heard *Spoke*
From midſt the *Cloud*, the *Fire*, and dreadfull *Smoak*;
Ingraven are on *Tables* made of *Stone*,
u Exod. 34: 29. And ſhort time after to the *u* People ſhowen,
And *Copies* thereof all Requir'd to take,
v Deut. 6: 9. And on their *y Wals* and *Door-Poſts* faſt them make;
And both the *Tables* in the Ark uplaid.
In time to come to ſhew what GOD had ſaid.
'Tis more then Plain, had not the thing been true
When *Moſes* firſt expoſ'd unto their view,
Theſe Sacred *Tables*, and Commanded *All*
To mind, ſo ſaid the GOD of *Iſrael*
From top of *Sinai*, which your ſelves did *Hear* ;
Their *Anſwer* had been thus, 'tis more then *Clear*,
We never *Heard* ſuch words, nor *Saw* ſuch things
As by this *Doctrine* to our *Ears* thou brings.

We never heard this *Law* from *Sinai* Giv'n,
Nor saw the *Fire* which almost rached Heav'n:
We never saw these *Plagues* on Land of *Ham*,
Nor through the *Sea* on dry Land ever *Came*.
We never saw proud *Jordans Channel* dry
Nor there Stons *Fix'd* for future *Memory*.
Therefore these *Laws* we'll not *Receive* at all;
Nor to our Offspring e're commit them shall.
Since none of these wrought in our *Sight* have been,
Nor any *Shadow* thereof have we seen.
But so it was that on the self same *Day*
The *Angel* did all * *Egypt's* first born *Slay*; y Exod. 12, 21.
The *Israelits* first *Solemniz'd* the *Feast*,
And every Year they kill'd that hallowed *Beast*
The *Pasca-lamb*; in memory of this *Thing*,
And other *Mercies* to Rememberance *Bring*.
The *Law* of *b* Circumcision they likeway z Josh. 5. 8.
With punctual strictness constantly *Obey*.
In Testimony of the *Cov'nant* made
With *Abraham*, and all his Numerous *Seed*,
Whereby they their *Pollution* did confess,
And to be *cleans'd* evince their willingness:
The *Table*, *Stones*, and *Aarons* budding *Rod*.
For *Monuments* are keep'd, to shew what GOD
Had for them *Done*, and at their hands doth *Crave*;
And several other symbels they *Receive*:
And did *Retain* till that Great Prophet came.
Who was e're *Moses*, and is still the *Same*;
From whose Bless'd *Lips* vain *Word* did never *Fall*;
But *Good* and *Gracious* were his *Speaches* all.
He *Taught*, *Explain'd*, *Confirm'd*, and did *Fullfill*
The Holly *Law*, *and Shew'd* the *Fathers Will*.
He taught with *Meekness*, and with *Power* Divine,

In-

In him the Fathers *Image* bright did *Shine.*
a Joh. 7. 46. More *Pure* and Heavenly was his *Doctrine* far,
Then *Speech* of *a* all that e're before Him *were;*
More ſweet and pure was every *VVord* he Spoke
Than precious *Honey* droping from the Rock
More Fragrant than the ſweeteſt *Myrrh* or *Roſe*
Spicknard, pure *Incenſe*, *Aloes*; yea all thoſe,
Dull *Methophores* are in the leaſt to *Show*,
What Sacred *Language* from his *Lips* did *Flow.*
He did not with the *Scribes* place *Holineſs*,
In waſhing off *External Filthineſs*;
Nor bare avoiding *Scandelous Offence*,
He taught the *Law* in a quite other *Senſe.*
Thus was his *Doctrine.*

b Mat: 5. 21. &c. You have *b* heard of old,
And doubtleſs by your *Fathers* have been told,
Thou ſhalt not *Kill*, who ever kills ſhall *Be*
To *Judgement* brought, and he himſelf ſhall *Die.*
But now, I *Say*, not only ſuch as *Kill*,
And Cruelly his Neighbours *Blood* doth *Spill*,
Shall die the *Death*, but ſuch as Angry are
VVithout Juſt cauſe the *Judgement* too may *Fear*;
Yea ſuch as ſhall his Brother but *Nick-name*,
VVithout all doubt's in danger of the *Same*:
But ſuch as call him *Fool*, *Hell's* fire may *Dread*,
Therefore *Forgive* and lay aſide all fead
Then to the *Temple* thou may freely go,
And *Pray* and look to be *Forgiv'n* alſo.
Adultery too you alſo have heard tell,
Deſerves GODS *VVrath*, and Puniſhment in *Hell.*
That's true *Indeed*, but alſo tell I muſt,
Such is his *Guilt*, that giveth way to *Luſt.* And

And doth not bound the Passions of his *Mind*,
When they run loose on vile *Thoughts* of that kind.
Downright *For-swearing*, and *Blasphemie* too,
You have heard tell procures GOD's *VVrath* also.
Such gross atrocious *Sins*, the *Scribs* I know
Without reprooff do not oft times let go.
The *Law* requireth more I tell thee plain,
Thou ought not *Speak*, nor move thy Lips in vain:
Far less to Sweer by *Heav'n* in any *Case*,
Because it is GOD's Hallow'd *Dwelling-place*:
Nor by the *City* of the *Mighty King*,
Nor by his Foot-Stool, *Earth*, nor any *Thing*
That being hath; No, not a *Hair* or *Threed*;
Or least excression of thy *Beard* or *Head*:
But let your *Common talk* be *Yea* and *Nay*,
What e're is more, proceeds of ill I say.
Thus he the *Law* taught in its *Geninue sense*,
And *Heav'nly-food* did to mens Sons dispense.
By *Miracles of Mercy*, also he
His *Doctrine* prov'd to be of verity — *Mat.* 11. 5.
The *Sick* are *Heal'd*, the *Blind* their *Sight* receive,
Dumb, *Deaf*, and all what e're *Disease* they have,
Are straightway cur'd, when he but spake the Word,
Yea, *Spirits foul*, must needs Confess him LORD
Of *Heaven* and *Earth*, *d* and by them very *Soon* — *d* Luk. 4. 41.
(Against their *VVills*,) what He Commands is done
He in Compassion with *e* a little *Bread*, — *e* Luk: 5, 36 &c.
Mirac'lously great Multitudes did *Feed*.
These great *Things* were not in a *Corner* wrought,
But openly, and he no Credite sought,
Further than what his *Adversaries* might
See publickly *Performed* in their sight,

Then

9 Then certainly his *Doctrine* must be *True*,
Since what he taught was not before a *Few*
f John 15. 20. By *Miracles* confirm'd *f*; But even *before*
Great *Multitudes* who did him not *Adore*,
Nor Love his *Person*, 'cause they would not *See*
The Radient Beams of his *Divinity*,
Through his *Sweet*, Humble *Humane-Vestment* shine,
They could not think his Person was *Divine*.
'Cause he came not with *Earthly Pompe* and *Power*,
Few him *Imploy'd* their *Sin-Sick-Souls* to *Cure*.
The blest *Disciples* who his great *Acts Saw*,
And heard him *Preach*, and thus explain the *Law*,
Beleiv'd his *Word*, in token thereof *They*
Themselves give up his *Statutes* to *Obey*:
With *Watter Clean* soon then they *Sprinkled* are,
By which they their polluted *State* declare,
The *Cleansing Virtue*, and *Excelling Worth*
Of that Rich *Blood* which from his *Side* sprung forth.
And least that they that *Covenant* forget,
10. To which the *Seal* of *Baptism* is set,
Just at that *Instant* they their *Names* receive,
That afterward they may Remembrance *have*
Of this blest *Bargain* when their *Names* they hear
But *Mentioned*, and to their *Children* Dear
Transmited have this *Ordinance*, so we
It to this *Minute Handed Down* may see.
These *Scriptures*, *Atheists!* are of *Verity*,
As ev'n the *Devils* themselves dar not deny;
As has been prov'd, how comes it then that thou
Doth not unto the Great *MESSIAH* bow?
And Homage pay to the Almighty *King*,
At whose Command *All Things* from *Nought* did spring?

Art thou in Terms His great *Pow'r* to Resist?
The *Universe* who holdeth in his *Fist*;
Who in a moment can all *Creatures* kill,
And turn to *Nothing*, if it were his *Will*.
Did he not cause one of his *Angels* slay,
And on the *Ground* near g tenscore thousands Lay
Of *Sirian Corpses*, in a single Night?
What *Mortal* dare with such a Champion fight?
Yet many * Legions of such *Angels* stand,
And wait to flee at this great *King's* Command,
To execute his *Will* where he doth send,
'Gainst such a partie, how darst thou *Offend*?
How dar thou *Baffle* his Great Hallowed Name,
At whose *Dread Presence* in * a *Burning Flame*
The *Eliments* shall all dissolved be,
Before *b* his Face; the *Heav'ns* and *Earth* shall flee:
Yea from the presence of this *Angry Judge*
All *Isles* and *Lands* shall seek to find Refuge.
In that dread *Day* the *Sun* shall *i* lose his Light,
And Black as coal the Moon turn in his sight:
Togither he *k* the *Firmament* shall Roll
As when a *Scrib* folds up a *Parchment Scrol*.
As thick as *Hail-stones*, *Stares* then drop down shall,
Or as the leaves in *Autumn* frost, do fall
By a strong Wind, that blows down Tree and all.
Then shall *l* Erected be his great white Throne
In *Flaming Fire* the *Judge* shall sit thereon,
And distribute *Pure Justice* to each one.
Then Stoutest *Champions* to *Deaf Rocks* shall cry,
To hide them from his *Penitrating Eye*!
Yet all in vain, for *Earth*, *Sea*, *Death* and *Hell*,
Shall yeild up all the *Guests* that in them dwell.

2 King. 19. 35.
* Rev: 5. 11.
* 1 Pet: 3. 10. 1 Thes: 5. 2.
i Rev: 6. 12. &c.
k Isa: 34. 4.
l Rev: 20. 11.
* Rev: 6. 15.

To the prophain Curst *Swearer*, *Athist Wretch*,
The Judge shall on this ways direct his Speech.

The ARAIGNMENT of the WICKED

WHat? daring *Wretch* have I now found thee out
That at my *Threatnings* hitherto durst *Flout*,
And mock my *Envoys*, that my *Message* bore,
And frequently stood knoking at thy *Door*,
With precious *Offers* of a *Crown of Joy*,
And freedom from all things that do *Anoy*,
But these rich *Jewels*, *Pearls*, and *Dimonds* thou
Did trample on, and like a Hog or Sow,
Delight did take, to puddle in the Mire,
Than *Sensual Pleasures* knowing nothing higher.
Did not my Preaching Prophets tell thee plain?
Thou ought not take my Hallowed Name in vain?
Nor swear at all by *Conscience*, *Faith*, nor *Truth*,
Nor Curse thy Neighbour with thy *Lips* or *Mouth*,
Yet even these very *Lips*, and *Mouth* which I
Created have, my *Name* to *Magnifie*,
Thou hast imploy'd as Instruments of *Sin*,
And wickedly hast tane my *Name* therein
In calling me thy *Wrath* to execute
On *Innocents*; therefore now I will shoot
Hot *Thunder Bolts* of vengeance through thy *Soul*,
And make thee still in *Utter-Darkness* howl.
Thy Cruel *Curses* on thy self I'll turn,
And make thee in *Eternal Fire* to burn.
Oft call'd thou *Fiends* thy *Neighbours Souls* to take,
Now shall they cast thee in the *Burning Lake*.

As

As heretofore thou *Mercy* ſtill did hate,
So ſhall thou not one Dram of *Mercy* get.
Of all the *VVretches* that this day ſtand here,
None are ſo guilty as thou who durſt *Swear*
By my Bleſt *Name*, my *VVounds*, and *Precious Blood*, * Pſalm. 40. 6.
Which from my ſide did Spring forth as a *Flood*
To quench that *fury* which nought elſe could *Pleaſe*, Micea 6. 6.
No, not all *Creatures* in one *Sacrifice*.
All other *VVights*, but thou have ſome *Excuſe*,
Of *Gain* or *Pleaſure* that did them *Induce*
To break my *Law*; but thou hath none at all.
Yea, *Turks* and *Pegans* 'gainſt thee witneſs ſhall:
Their *Idols* names they never Baffled ſo,
As thou has mine. Pack hence, and from me go.
Come Maſtive Dev'ls them neck and heell, ty faſt,
And in hot Boiling *Brimſtone-Pots* them caſt.

FINIS.

Reader,

PErhaps ſome may be ſurprized to ſee any thing of this kind come forth under my Name, and others, ſeeing this acknowledged by me, may be ready to Conclude, I have alſo Compoſed ſeveral other Papers lately expoſed to the Publick, eſpecially thoſe ſigned J. D. *I love not to Rob any Man of his due, none of theſe are mine; This being the firſt thing in* Rhyme *ever paſſed the Preſs, whereunto my Name is Affixed directly, or indirectly. Theſe* Notes *I have ſubjoined for Anſwering any Objection that may Ocurr, and explain any thing that may not be ſo eaſily underſtood by thoſe of weakeſt Capacities; not that the ſame Matter, contained in the* Notes *may not be expreſſed in* Rhime, *as well as the reſt, but to degreſs in explaining every thing that may ſeem difficult would much marr the Grace and Harmony of the Poem. This method is uſed by the beſt* Engliſh *Poets, (I mean thoſe that write in Engliſh) that I have ſeen, and I judge it very convenient; 'Tis impoſſible to pleaſe every one, or to ſolve all objections and doubts that may be made about or againſt this, if I get the Approbation of the ſober and diſcreet 'tis enough. However I am reſolved to take my hazard for once, whatever Cenſure I meet with.*

TO invocat the Muse or some supposed *Diety* hath been an Ancient custom among *Poets* in the entry of their works, & so far imitated by our Modern *Rhimers*, that not only follow they the same Method; But also invocat the same supposed *Dietys*. The first propably were Serious in their Invocations, believing these *Dietys* could assist them; but I do not think it approveable in the Letter, for neither in Jest or Earnest is it Lawfull to invocat any other Object but the True and Living GOD, for things not in the power of any Creature to bestow.

(2)

Perhaps some may carp at the word *Stable*, because we are informed by Holy write, *The Heavens shall Depart as a Scrol when it is Rolled together*. This I hope none will think I deny, especially seing I mention the same in the 19 Page; but that which I use this Expression for, is to show there is nothing so great, spacious, firm, or terminable, But it giveth way to, and payeth *Homage* at the presence of this Infinit and Incomprehensible *Being*. If I had Room here I might tell you the Opinion of some Divines on this point; That tho it be Acknowleged the Firmament or Visible Heavens shall suffer by the Universal Conflagration for their Purgation, because they are polluted and made subject to Vainity, yet the Blessed Mansions of the Elect Souls (called *Cœlum Empyreum*) are not incident to any such Change, not needing to be purged, no Unclean thing ever having entered there. See Mr. *Durhom* on *Rev.* 21, 1

(3)

I have seen an Abridgements of the Commands in Rhime much after this sort, but I have endeavoured to expres the same matter in other words than what was in these Verses, and so far as I remember have not repeated any of them *Verbatim*.

(4)

It may be thought strange that I should aleadge one part of the Torments of Hell Consisteth in beholding fearfull Objects, seing the Scripture informs us 'tis always dark there, yea, 'tis frequently called *Utter Darkness*: Yet seeing there is nothing wanting in that place to Compleat the Horrour and Tormens of the Damned; And the Beholding of dreadfull Objects, being that which doth Creat Horrour almost as much as any one thing, I do not think it absurd to believe that that may be one part of their Torment. Tho with corporal eyes in the state we now are it be impossible to behold any Object without light

light: Yet 'tis not unlike some such Dreadful objects may be Represented to the Apprehension of the Damned

5

Something both of the Place and Quality of *Hell* may seem here to be asserted, that cannot be well agreed unto by every one. First as to its quality, I beleive most People do grant there shall be nothing wanting that may compleat the *Misery* of such as are there; and seing the Damned shall after the great Day, be Corporally in *Hell*, I do not think it *Absurd* to believe they shall be Tormented even by matteriall Fire, and that all the Sulpherous, Betumnious, and Vile matter now Dispersed through the Universe shall be gathered to that Place, this seems to be the opinion of *Aquinas* and several School-men Quoted by *Durham* Rev: 21. 1 which that Reverand *Author* doth not oppose, but rather Homologat: For when the Eliments are refined and purged by the great Confragration, all the impure matter in them must either be *Annihilated*, or placed some where or other. I see no need of its Anicholation, neither can I think of any other place more proper to Lodge it in. *As* to the place of the *Damned*, the Scriptures seem to determine, in speaking of it alwayes as a place below the surface of this Terrestrial Glob, and in the Instance of *Core Dathan* and *Abiram*, 'tis expressly said they went down alive to the sides of the pit, such as will have all Scripture expressions on this point Methaphorical, I shall not dispute with: But let them know 'tis no good place be where it will.

(6)

This may seem very gross and absurd, but Nevertheless beside the inumerable Multitudes who by their Practise say no less, I have even heard some Verbaly express as much, and plead almost in the same words.

(7)

The *Quakers* abuse this Scripture when they make use of it against Swearing in Judgement, when Necessarly called thereto, *To fear the* LORD, *and swear by His Name*, is no part of the *Cerimonal Law*, as some of them Foolishly Plead: Neither is Swearing altogether Discharged as doth appear by the 37 Verse, where 'tis said. *But let your Communication be yea, yea,* and *nay, nay, what ever's more*; (to wit in Common Discourse) *cometh of evil.* And *Paul* writing to the *Galatians* Chap. 1, Ver. 20. useth a more solemn *Attestation*, in taking GOD to witness the truth

of

of what he Wrote; And I hope no *Quaker* will aledge there is anie evil in this Expression. 'Tis Probable Swearing by the *Temple*, *Altar*, and *Jerusalem* have been the Common Oaths of those times; Wherefore our Saviour Particularly mentioneth them, thereby giving a Coppy to his *Apostles* and *Ministers*, to insist in Reproving the predomining sin of the times wherein they Live. I confess the *Quakers* run in the safest excess; 'tis much better to Decline swearing in Judgement, than Rapp out such Dreadful and Execrable Oaths, so frequently as many do; But all Extreams being bad, none of them are approveable.

(8.)

'Tis observable all the *Miracles* wrought by our Blessed Saviour, were of Mercy and Compassion. He could have made Wine of VVater at any time, but *He* did it not till there was need for it; And the People that invited Him to the VVedding like to be affronted for want thereof. He could have created Bread at any time, but he did it not till there was need thereof, to Refresh great multitudes in desart places, when Food could not easily be otherwise had; And so forth of all the Rest.

(9)

There's one thing renders the Miracles pretended to be wrought by the Church of *Rome* greatly suspicious (much contrar to the example of our Saviour and his *Apostles*) they work their Miracles always before such as doubt nothing of the Truth of their *Doctrine*; VVhereas the other only before Great Multitudes of unbelievers did work Miracles, of purpose they might believe. I confess I have heard some times the *Papists* have Endeavoured to put a cheat on others not of their own profession, in pretending to Cure some Persons that they have Suborned to faign themselves Impotent, as that Boy at *Aberdeen* mentioned in *Knox*: Historie. One at *Dublin* within this seven years. And a VVoman in the North of *Ireland*, that through their Perswasion faigned her self Dumb, whom a Gentleman that saw her Carried about by some *Priests* or *Friers*, showing her to the People, & Offering to restore her to her speech, told me that he was in Company *W*here a Gentleman Jealous of the deceit Threatened her, and when she would not speak for a long time, he Lashed her soundly with a *Whip*, til she Cry'd out, and Confess'd the deceit; Some such wonderful Miracles, I belive may be wrought by these Gentlemen: *But* I Resolve to suspend my Faith of their *Doctrine*: (I mean their Traditions and Tenets Repugnant to *Holy Write*) till I see them

thein Confirmed by some Miracle where there is no Ground of Suspition. I do not doubt but the Gentle-men who Endeavour to put such *Hocus Tricks* upon the simple, may also deny the matter of Fact of these Instances I have given, & no wonder since one of that gang with whom I Discoursed within these few years, had the Impudence to deny their was any such thing as a *Masacker* of the *Protestants* by the *Papists* in *Ireland* within these forty or fifty years, tho' the Fact be so Notour, & many Thousands yet Alive that saw it with their eyes. He affirmed the *Protestants* had a Designe to cut off of all the *Papists*, And they in their own Defence only, were oblieged to use some *Hostilities*, &c.

(10)

Just while this was at the Press, a Pamphlet Intitulat *An Easie way with the Diests*, came to the Publick, which solveth this Point Pretty well; wherefore I referr you to it. Only by the by, I would say to the Quakers, if the Church had Contemned, & neglected the Sacraments, as they do; we would have wanted one good Proof for confirming the Truth of the Holy Scriptures; For not only do these *Ordinances* Exhibit, and hold forth to our Senses the Efficacie and Virtue of Christs Blood and Sufferings; and help us to a more distink uptaking of spiritual things: But also are a most pregnant Evidence of the Verity of the Scriptures, seing they Commence from the very Day these Publick and Nottour Miracles were wrought, on Purpose to Convince the Beholders of the Truth of what is therein Revealed.

FINIS.

Advertisement.

Husbandry Anatomized, or several Rules, and Measures for the better Improvement of the Ground; particularly calculat for *Scotland*; wherein 'tis shewed much more Increass may be had, than in following the Common way; and yet much of the present Labour and Expence Saved. To which there is now added a postscript, furder Clearing & applying the same. *Edinburgh* sold at the laigh *Coffee house* on the North side of the Street near the Cross, price 14 *sh*: *Scots* with a Reasonable Abatement to such as Buy them in Gross or Unbound.

UMI